YET MORE VVORKE FOR A MASSE-PRIEST.

Published by the Author of the other Bookes.

NVMBERS 25. 16, 17, 18, verse.
The Lord spake vnto Moses, Vexe the Midianites, and smite them: for they trouble you with their wiles.

LONDON,
Printed by WILLIAM IONES,
dwelling in Redcrosse-street.
1622.

THE

TO THE RIGHT WORSHIPFVL AND MY MVCH HONOVRED good friend Sir *Tho. Sauyle*, ſonne to the noble and worthy Patriot Sir *Iohn Sauyle* of Houly in Yorkſhire.

SIR.

THe former parts of this Booke hath been printed and reprinted, yet without my name, though not without the knowledge of many that it was mine, who now do father it. It is reported there is an anſwer made, or in making to it. Some tell me, they haue ſeene it in print: ſome tell me, it is but yet in writing. The truth is, I hitherto can learne no certainty: but time will trie the truth. Perhaps both the reports are like that whereof I am certified by the Printer, viz. That the author of More worke for a Maſſe-prieſt *is turned Romane Catholike. A lie, as ſhameleſſe as that which is ſpread farre and neare of that worthy laſt Lord Biſhop of London his reconcilement to Rome. For diſcouering whereof, I haue added ſomewhat tending to the further*

To THE Rest

and

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ſhame of Popery, to the former Impreſſions: which I make bold to dedicate vnto you, as to the worthieſt of my friends, next vnto the moſt reuerend Father in God Tobias *the Lord Archbiſhop of Yorke his Grace, and your noble father. To them, I owe my ſelfe, and more: to you, I owe much for kindneſſes already receiued, and liue in hope to be further indebted hereafter, euen in reſpect of the care which, I doubt not, but you will haue of the common good of the whole country, and eſpecially of the Pariſh wherein I liue. For I truſt, that as in time you are to ſucceed your father in faire and large poſſeſſions: ſo preſently you will ſhew your ſelfe to be his ſonne, in ſucceeding him in doing iuſtice: whereof you haue giuen ſome proofe already, (though yet you haue but liued a ſmall time amongſt vs) gaining much credit vnto your ſelfe thereby, and putting the country in expectation of great things, when it ſhall pleaſe God your priuate occaſions will ſuffer you to ſettle your ſelfe among vs. Which I pray may be ſhortly. And ſo with remembrance of my humble dutie & ſeruice, I commend this little Pamphlet vnto you, and you to the gracious bleſſing of God, reſting alwaies.*

Leeds in Yorkſhire, April 4. 1623.

Your Worſh. at cõm.

Alexander Cooke.

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YET MORE WORK FOR A MASSE-PRIEST.

OVr noble King reports, that his Mother ſent word to the Archbiſhop who did baptize him, to forbeare to vſe ſpittle in his baptiſme: For *ſhe would not haue a pockie Prieſt to ſpit in her childs mouth*. Your Cardinall *Bellarmine* anſwers, *Non eſt credibile eam cæremoniam à Catholica Regina fuiſſe prohibitam*: It is not credible that the Queene (his Maieſties mother) required him to forbeare that ceremonie. And his onely reaſon is this, *Non eſt verum ea cæremonia ſaliuam Presbiteri in eos infantuli inſpui*: It is not true that the Prieſts ſpittle vſed in baptiſme, is put into the childs mouth. Yet we reade in *Guido de monte Rocherij*, who liued 250 yeares ago, that *Sacerdos mittit digitum in aures eius [baptizandi] & ponit de ſaliua in ore eius: & ſignat quod baptizandus debet habere aures aptas ad audiendum verba Dei & documenta fidei: poſitio ſaliuæ in ore ſignat, quod debet eſſe promptus ad reſpondendum & loquendū de fide, quia loquutio fit mediante ſaliua*: The Prieſt puts his finger into

Premonition to all Chriſtian Monarchs. pag. 33.

Apolog. pro Reſp. ſua ad lib. Iacobi magnæ Britanniæ Regis, cap. 7.

Poſſeuin. Appar. ſacer. verbo. Guido. Manipulus curatorum cap. 8. de annexis baptiſm. Impreſſ. Louanij. Anno 1485.

the eares of him who comes to be baptized, and spittle into his mouth: the putting of his finger into the eares, signifies that the partie to be baptized should haue his eares alwayes open to heare the word of God; and the putting of spittle into his mouth, signifies, that he should speake roundly and readily of faith, because spittle helps speech. Now good Sir Priest tell me, how your Cardinall can be cleanly excused for calling in question the truth of so great a Kings report, so well grounded, not onely on the certaintie of the fact, but also on the authoritie of their good Master of Ceremonies for the thing *de iure.*

Premonition, &c. supra citata pag. 111.

2 Againe, our noble King writes, *That the title of Cardinall, Priests and Deacons, is restrained onely to the Parish Priests and Deacons of Rome.* And your Cardinall *Bellarmine* answers, *Non est verum nomen Cardinalis ademptum alijs & solis Romanis reseruatum: nam vsque ad hanc diem Ecclesia Compostellana habet suos Cardinales*: That is not true which our King writes, for the Church at Compostella hath her Cardinals to this day. Yet we reade in *Mosconius* Vicar generall to the Archbishop of Bononia, that *Pius* 5. *in suo diplomate, Anno* 1568. *penitus hoc nomen in omnibus alijs Ecclesijs præterquam in Romana extinxit, & solummodo Cardinalis nomen competere voluit Cardinalibus S.R.P. à Papa creatis*: *Pius* 5. by his Bull bearing date 1568. cried downe the name Cardinall in all other Churches but in Rome; decreeing that such onely as are created by the Pope Cardinals of the Church of Rome, shall be called Cardinals. And doth not this argue your Cardinall

Apolog supra citata, cap. 4.

De maiestate Eccles. militantis, lib. 1. part. 1. c. 5. Impress Venet. Anno 1602.

an

an audacious Prelat, who seekes to outface at once two of his betters, a learned King in his owne book, and a late Pope in his owne Bull?

3 Cardinall *Bellarmine* affirmes, *Nefas apud eos [Protestantes] quenquam creari Episcopum nisi vnius saltem vxoris virum*: The Protestants hold it an hainous offence to make any man a Bishop, who is not at least the husband of one wife. Yea, hee affirmes, that *Nulli apud eos [Protestantes] continent:* No man (neither of the Clergie, nor of the Laitie) among Protestants liues continently, that is, according to his meaning, vnmaried. Yet to omit the single life of many Laiks, it is well knowne that the more part of our Bishops since the reformed times, were and are vnmaried men. Deserues not your Cardinall, for these Cardinall lies, to be rewarded with a whetstone?

Præfat. in cons. 7.

Lib. 2. de Monach. cap. 9.

As Grindall, Whitgift, Bancroft, and now B. Abbot, all Archbishops, with aboue 20 other Bishops vnmaried.

4 You all affirme, *That all the Apostles were continent from their wiues, after they followed Christ*, and we denie it. Now thus I argue for vs, and against you: Saint *Peter* begat of his wife, after he followed Christ, a daughter called *Petronilla*. *Ergo* all the Apostles were not continent from their wiues, after they followed Christ. The Antecedent of which Argument, is proued thus: Saint *Peter* had a daughter called *Petronilla*, borne in lawfull matrimonie, who was so faire and beautifull, that Count *Flaccus* a man of great account in Rome, and of an high linage, doted on her, *Anno Christi* 98. which was about 68 yeares after *Peter* began to follow Christ. For he began to follow Christ *An.* 30 *Ergo* S. *Peter* had a daughter called *Petronilla*, begotten by him

Alfonsus Villegas in the life of Petronilla, May 31. translated out of Spanish into English, and printed 1610.

of his wife after he followed Chriſt. The conſequence of which argument is proued thus: *Petronilla* in the 98 yeare of Chriſt, could not be ſo faire and beautifull, that a man of honour and worth could dote on her, vnleſſe ſhe was begotten by her father of his wife after his Apoſtleſhip. For in that yeare, viz. 98. if ſhe had bene begotten by her father before his Apoſtleſhip, ſhe had bene 68. yeares old, paſt faireneſſe, paſt beautie. *Ergo* Saint *Peter* had a daughter called *Petronilla*, begotten of his wife after he followed Chriſt. Anſwer Prieſt, and denie not the Legends of thy Church, and I will burne all my bookes but my Bible.

Rhem. Annot. in Tit. 1. 6.

5 You all affirme, *That if the ſtudious Reader peruſe all antiquitie, he ſhall finde all notable Biſhops and Prieſts of Gods Church to haue bene ſingle, or continent from their wiues, if they were maried before they came to the Clergie.* And we denie it. Now thus I argue for vs, and againſt you, in this. If by antiquitie it appeare, that ſome notable Biſhop had two ſons by his wife; to the elder of which he ſpake thus a little before his death:

Nazianz. carm. de vita ſua. Edit Pariſ. an. 1611.

Οὔπω τοσοῦτον ἐκμεμέτρηκας βίον,
ὅσος διῆλθε θύσιῶν ἐμοὶ χρόνος:

Nondum tot anni ſunt tui, quot iam in ſacris
Mihi ſunt peracti victimis, &c.

The yeares of thine age are not ſo many as the yeares of my Prieſthood, &c. Then the ſtudious Reader peruſing antiquitie, may finde, that all notable Biſhops liued not continent from their wiues, whom they had maried before they came to the Clergie.

Clergie. For how could a notable Bishop haue the elder of his two sonnes by his wife, of fewer yeares then he had bin in Priesthood, vnlesse he begat him and his yonger brother after he was in the Clergie? But the Antecedent is true. *Ergo* the consequent. That the Antecedent is true, is prooued by this, That in antiquitie we find *Gregory Nazianzen* and *Cæsarius* were brethren, sonnes of one *Gregory*, a notable Bishop, by his wife *Nonna*; and that *Gregory Nazianzen* was the elder, to whom his father *Gregory* said as is abouesaid.

6 You haue set vs out at diuers times, diuers *Indices* of forbidden bookes, of which I haue seene three. One made by the Inquisitors of *Rome*, and printed *Anno* 1559. by the commaundement of *Paul* 4. Another, made by the Deputies of the Councell of *Trent*, and printed *Anno* 1564 by the commandement of *Pius* 4. A third, enlarged by *Sixtus quintus*, and reviewed and printed *An.* 1594. by the commandement of *Clemens* the 8. In the first of these Editions, I found forbidden, a *Abdias de vitis* 12. *Apost.* b *Itinerarium Petri per Clementem.* c *Opus imperfectum in Mattheum.* d *Nicolas Cabasila.* e *Almaricus*, f *Gulielmus de sancto Amore*, g *Iacobus Alman contra Thomam de Vio*, by whom is meant Cardinall *Caietan*; and h *Ioh Casæ poemata*. But I cannot finde any of them either in the second or third Editions. Againe, in the first Edition of these *Indices*, I found *Desiderius* i *Erasmus Roteradamus* placed in the ranke of writers, *quorum libri & scripta omnia prohibentur*, whose bookes and writings (of what argument soeuer, Religion or humanitie) are

* *Indices lib. prohibitorum.*

a *Litera L.*
b *Ibid.*
c *Lit. O.*
d *Lit. N.*
e *Lit. A.*
f *Lit. G.*
g *Lit. I.*
h *Ibid.*
i *Lit. D.*

absolutely forbidden. And I found in the same ranke forbidden, k *Nilus Thessalonicensis*, l *Nicolaus Clemangis*, m *Beatus Rhenanus*, and n *Vearicus Zasius*. Yet in the two latter Editions of the *Indices*, I found all these remoued out of the first ranke into the second, which are not so seuerely censured as those in the first. And in the last of *Clemens* 8. I found a o *Catechisme* of *Charanza* Archbishop of Toledo forbidden, which was p approued by the Deputies of the Councell at Trent, vpon perusall and relation made, that nothing worthy of censure was found in it. Now I desire to know the reason of all this shuffling; why *Abdias, Itinerarum Petri, Opus imperfectum, Cabasila, Almaricus, Gulielmus de S. Amore, Alman* against *Caietan*, and *Casæ poëmata*, which were forbidden in the first Edition, are left out in the latter Editions; seeing the leauing of them out argues allowance of them. And, vpon what consideration all *Erasmus* workes were forbidden, seeing q some of them were approued by the *Bull* of *Leo* 10? and why *Nilus, Clemangis, Rhenanus, Zasius* and *Erasmus* were remoued out of a worse ranke into a better; seeing that argues great diuersitie of iudgement in Popes. And by what authoritie *Charanzaes* Catechisme is forbidden, which was approoued by the Councell of Trent? I hope your later Popes will not disanull what the Councell of Trent established: and I hope they dare not iustifie the bookes cried downe by *Paulus quartus*, especially *Iohannis Casæ poemata*, which were written in commendation of the sinne of Sodom, though the writer was Archbishop of *Beneuentum*, and the Popes Legat through-

k *Litera N.*
l *Ibid.*
m *Lit. B.*
n *Lit. V.*
o *Lit. B. Append.*
p Hist. of the Councell of Trent, *lib. 8. pag. 750.*
q *Versio noui Testam.*
r *Præfix. versioni noui Test. per Erasm.*
s *Ioh. Casa. Arch. Beneuent. in tota venetorum ditione Pauli Papæ Legatus, &c. Vergerius annot. in Indicem Rom. impress. 1599.*

throughout the whole estate of *Venice*; nor yet *Abdias*, whose liues of the Apostles, *fabulis similiores sunt, quàm veræ narrationi*, are more like to tales of *Robin Hood*, then to truth, in t *Bellarmines* opinion.

7 As you haue set vs out diuers *Indices* of *forbidden bookes*; so you haue set vs out diuers **Indices* of *bookes which stand need of purgations*, and must be purged before they can be vsed: of which I haue seene foure: the *Belgick*, published by u *Iunius*: the *Spanish*, by x *Quiroga*: the *Neopolitan*, by y *Gregory Capuccinus*: the *Romane*, by z *Fr. Ioan. Maria*, Master of the Popes Pallaces. In one or two of these purgatory *Indices*, order is taken that these and such like propositions shall be razed out of the Indices and margents of *S. Austin*, *S. Ierom*, *S. Hilarie*, *S. Chrysostome*, and *Epiphanius*, viz. a *Eucharistiam non esse sacrificium, sed sacrificij memoriam*: The Eucharist is not a sacrifice, but a commemoration of a sacrifice. *Fides sola iustificat*: Faith onely iustifies. *Imaginum vsus prohibitus*: The vse of Images is forbidden. *Machabæorum liber Apocryphus*: The booke of Machabees is Apocryphall. *Matrimonium omnibus concessum qui continere non volunt*: Mariage is free for all who will not liue vnmaried. *Peccata venalia damnant*: Veniall sinnes are damnable. *Sanctorum inuocationem præuenit Iohannes*: Saint *Iohn* preuented inuocation of Saints. b *Adorare statuas vel imagines cultores Dei non debent*: Religious persons should not adore statues or images. *Fides sola iustificat*: Faith onely iustifies. *Opera non iustificant*: Workes doe not iustifie. *Opera si iustificant, Christus gratis mortuus est*: If works iustifie, Christ died causlesly.

A.

t *De script. Eccles. cis. verbo Abdias Babylonius.*

* *Indices librorũ expurgandorum.*

u *Anno* 1586. after the originall thereof printed by Plãtin, *an.* 1571

x *Anno* 1584. at Mudil in Spaine.

y *Anno* 1588. at Venice.

z *Anno* 1607. at Rome.

a *Ex quibusdam Indicibus Trebeniauis in opera Aug. delendæ sunt subiecta propositiones Quiroga. lib. citat fol. b. Index Belgicus, fol. 8. &c.*

b *Ex Indicibus in opera Hieron. delendæ subiecta propositiones. Quiroga, fol. 106.*

Apostoli omnes æquales : All the Apostles were equals. *Opera omnia commixta sunt aliquo errore*: Our best actions haue some want. *Oratio pro viuis valet, non pro mortuis*: Prayer profits liuing men, not dead men. c *Alienis meritis & operibus nemo iuuatur*: No man is the better for other mens merits and works. *Meritum hominis nullum*: Man hath no merits. *Non ex meritis salus*: Saluation comes not of merit. d *Apostolorum doctrina facilis, Scripturæ diuinæ omnibus volentibus peruiæ & faciles* : The holy Scriptures are plaine and easie for euery man. *Confitenda Deo peccata, non homini* : Confession is to be made to God, and not to man. *A Deo solo omnia petenda*: We must pray for all things to God onely. *Ecclesia non super hominem, sed super fidem ædificata*: The Church is built not on *Peter*, but on *Peters* faith. *Fide sola iustificari*: Faith onely iustifies. *Coram Imaginibus procumbere, quanta stupiditas*: It is a great foolerie to kneele before Images. *Iustus ne in operibus confidat, quantumcunque bonis*: Let not a good man trust in his goodnesse, be he neuer so good. *Mandatis Dei addere, diaboli est consuetudo*: It is the diuels practise to adde vnto Gods commandements. *Martyres colere pseudo Christianos* : False Christians worship Martyrs. *Prophetas omnes vxores habuisse*: All the Prophets had wiues. *Punire pios post mortem impossibile*: It is impossible that godly men after their death should go to Purgatorie. *Sacerdotes etiam Principibus iure diuino subditi*: Bishops are subiect to Princes by Gods law. *Sine Scriptura diuina nihil asserendum*: Nothing is to be taught without warrant of holy Scripture. *Scripturarum lectio omnibus ne-*

c *In Indice Hilarij deleuntur sequentia Quiroga, fol.* 119.

d *Ex Indice in Chrysost. delendæ subiectæ propositiones. Quiroga, fol.* 138.

necessaria: It is necessary all men should reade the Scripture. *Scripturas legere, omnibus, etiam mundanis, præceptum*: Euery man, euen lay-men, are bound by commandement to reade the Scriptures. e *Creaturam non adorari*: Creatures are not to be worshipped. *Mortuis viuorum præces non prodesse*: The prayers of the liuing do not help the dead. *Imagines damnatæ*: Images are condemned. *Sancti non adorandi*: Saints are not to be adored. Yea, in these Indices, order is taken, that these and such like propositions shall be razed out of the Indices and margents of certaine Bibles: viz. 1 *Sacerdos non radat barbam*: Let not a Priest shaue his beard. 2 *Sacerdos virginem ducat vxorem*: Let a Priest marry a virgin. 3 *Præcepta Dei custodienda*: Gods precepts are to be kept. 4 *Sculptilia prohibet fieri*: He forbids the making of grauen things. 5 *Verbo Dei nihil addendum aut detrahendum*: Nothing is to be added or detracted from Gods word. 6 *Idolatria fugienda*: Idolatry is to be auoided. 7 *Illi soli seruiendum*: Him only shalt thou serue. 8 *Faciendum quod Deus præcipit, non quod nobis rectum videtur*: Wee must do what God commands vs, and not what seems good in our owne eyes. 9 *Salus & spes nostra Deus*: God is our saluation and our hope. 10 *In Deo spes ponenda*: Our trust is to be reposed in God. 11 *Adorandus Deus*: God is to be worshipped. 12 *Optat doceri à Deo*: He wisheth that he might be taught of God. 13 *Omnis homo mendax*: Euery man is a lyer. 14 *Christus iustitia nostra*: Christ is our righteousnesse. 15 *Deus fortitudo nostra*: God is our strength. 16 *Omnes peccatores*: All men are sinners. 17 *Non in manufactis*

e *Ex annotat. in Epiphan. de eantur sequentia. Quiroga fol. 66.*

f *See Quiroga, fol. 7. & Ind. impress. Romæ 1607. fol 47. but especially Capuccinum fol. 167.*

1 Leuit. 21. 5.
2 21. 13.
3 25. 18.
4 Exod. 20. 4.
5 Deut. 4. 2.
6 1. Cor. 10. 14
7 1. Sam 7. 3. & Matth. 4. 10.
8 Deu 12. 8. 32
9 Psal. 27. 1. & 61. 3.
10 Psal. 62. 8.
11 Psal. 96. 9.
12 Psa. 119. 18
13 Rom. 3. 4.
14 1. Cor. 1. 30
15 Exod. 15. 2.
16 Eccles 7. 22
17 Acts 17. 24

facti templis habitat Deus: God dwelleth not in temples made with hands. 18 *Maledicti confidentes in homine*: Curſed are they who put their truſt in men. 19 *Iuſtus ex fide viuit*: The iuſt man liues by faith. 20 *Doctor Eccleſiæ Chriſtus*: Chriſt is the maiſter of his Church. 21 *Chriſtus dilectus audiendus*: Chriſt the Welbeloued is to be heard. 22 *Mandata Dei obſeruanda*: The commandements of God are to be kept. 23 *Fides ſaluat*: Faith ſaues. 24 *Laborat manibus Paulus*: *Paul* wrought with his owne hands. 25 *Lex non iuſto, ſed impio data eſt*: The law is not giuen to the righteous man, but to the vngodly. 26 *Reſpectus perſonarum non habendus*: There ought no reſpect of perſons to be had. 27 *Chriſtus pro nobis mortuus*: Chriſt died for vs. 28 *Angelus non vult adorari*: The Angell would not be adored. 29 *Credens Chriſto, non morietur in æternum*: He that beleeueth in Chriſt, ſhall neuer die. 30 *Fide purificantur corda*: Hearts are purified by faith. 31 *Gratia Chriſti ſaluamur*: Wee are ſaued by the grace of Chriſt. 32 *Gratia Chriſti ſaluamur, non operibus, alioquin gratia non eſt gratia*: Wee are ſaued by the grace of Chriſt, and not by works, elſe grace were no grace. 33 *Hominum mandata docens, fruſtra Deum colit*: In vaine they worſhip God, who teach for doctrine mens precepts. 34 *Homini bonum mulierem non tangere; propter fornicationem tamen habeat vnuſquiſque vxorem ſuam*: It is good for a man not to touch a woman; but for auoiding of fornication, let euery man haue his owne wife. 35 *In infirmitatibus inuocantibus Deum ſalus*: There is helpe for them who pray to God in the time of trouble. 36 *Qui non laborat,*

18 Ier. 17.
19 Habak. 2.
20 Mat. 23. 10
21 Math. 17. 5
22 Mat. 19. 17.
23 Luke 8. 48.
24 Act 20. 34. & 1. Cor. 4. 12.
25 1. Tim. 1. 9.
26 Deu 16. 19
27 Heb. 9.
28 Apoc. 19. 10 & 22. 9.
29 Ioh. 11. 26.
30 Act. 15. 9.
31 Eph. 2. 8.
32 Rom. 11. 6.
33 Math 15. 9.
34 1. Cor. 7. 12
35 2. Sam. 22. 7
36 2. The 3. 10

borat, non manducet: He that will not labour, let him not eate. 37 *Manducet Christianus quicquid vendi solet in macello*: Let a Christian eate whatsoeuer comes into the shambles to be sold. 38 *Miseranti Deo tribuenda salus*: Our saluation is to be ascribed vnto Gods mercie. 39 *Operatur in nobis Deus & velle & perficere*: God workes in vs both the will and the deed. 40 *Misericordia purgantur peccata*: By mercie iniquities are forgiuen. 41 *Petentes in nomine Christi obtinemus*: We obtaine what we aske in Christs name. 42 *Purgatio peccatorum nostrorum facta per Christum*: The purging of our sinnes is wrought by Christ. Though these be in sense and meaning in the currant of the text it selfe, and most of them formally, euen in so many words, (as appeareth by the marginall quotations) yet by commandement of your Church, they are to be blotted out of the *Indices*, and *Margents* of such *Bibles* as you allow men to keepe. Now I desire to know, what greater harme these propositions set downe in the *Margent* and *Indices* of your *Bibles* are like to worke, then the same which are read in the currant of the *Text*? And why, if you feare any danger by them, you purge not the *Text* from them, as well as the *Margent* and the *Indices*? And I desire to be satisfied in like manner, what greater mischiefe might happen by suffering the propositions found in the *Indices* and *Margents* of the *Fathers*, then by the matter in the currant of the *Text*, whereunto they haue reference? And why, if any mischiefe be feared, the *Text* of the *Fathers* is not purged, as well as the *Margents* and *Indices*?

37 1.Co.10.25

38 Rom.9.13.

39 Phil. 2.13.

40 Prou.16.6.

41 Ioh 14.13.

42 Heb.1.3.

8 There was printed at Bononia in Italy, An. 1590. a booke intitled, *Liber conformitatum vitæ B. ac Seraphiti patris Francisci*, written by one *Bartholomew Pisanus*, and published by one *Ieremy Bucchius*, of which booke it is affirmed in the Title page, that it is *liber aureus*, a golden booke. In this *golden booke* so lately set out, I reade, that a *Christus ipsum patrem Franciscum sibi per omnia similem reddidit & conformem*: Christ made Frier *Francis* like and conformable to himselfe in all respects: and that b *In monte Aluernæ Franciscus cum Deo & Domino Iesu Christo vnius spiritus efficitur*: In the mount of Aluerna, Frier *Francis* was made one spirit with God the Father and his Sonne Christ Iesus. And, that Frier *Francis* said the words of Christ, c *Quod vni ex minoribus meis feciſtis, mihi feciſtis*: That which you haue done to one of these my little ones, you haue done it vnto me; were spoken by Christ 1 *literally*, and 2 *particularly* of his Frier Minorites. And that e *B. Franciscus titulatus fuit titulo Iesus Nazarenus Rex Iudæorum*: Frier *Francis* had the title of Iesus of Nazareth king of the Iewes giuen him. And that f *Nemo fuit minister & seruus Christi vt Franciscus, & ipsius perfectus imitator*: Christ had neuer such a seruant as Frier *Francis*; there was neuer any man who imitated Christ in so perfect manner as Frier *Francis*. g *Similis B. Francisco & suo Ordini non est inuentus, qui seruauit ad literam legem excelsi*: There was neuer such a person heard of as S. *Francis* and his order, who kept Gods law literally. h *B. Franciscus totum Euangelium ad literam obseruauit*: Saint *Francis* kept the Gospel literally. *Nec apicem vel vni-*

a Coria literæ a Pisano gratiali Capitulo directæ ad nitium lib. Conformitat.

b Lib 3. conformitate 31 fol. 303. col. 3. & fol. 306. col. 4.

c Math. 25. 40.

d Lib 1 fruct. 1. fol. 13. col. 3.

1 ad literam.

2 specialiter.

e Lib. 3. conformitate 31. fol. 300. col. 3.

f Lib. 1. fruct. 1. fol. 13 col. 2.

g Lib. 1. fruct. 9. fol. 112. col. 4.

h Lib. 2. conformit. 17. fol 228. col 1. & conformit. 25. fol. 272. col. 2.

cum

eum transgreditur, nec iota: He brake not a tittle of it, nor a iod. These fooleries and blasphemies are in that booke, and no *dele* set vpon them. Yea though it was wont to be held an heresie to say, i *Quod B. Franciscus est ille Angelus, de quo dicitur in Apocalypsi, Vidi alterum Angelum habentem signum Dei viui:* That S. *Francis* was that Angell, of whom it is written in the Reuelation, *I saw another Angell which had the seale of the liuing God:* yet so much is written in this booke in these words, k *Quod prophetia Apoc. 7. fuerit ad literam de B. Francisco, diuinitus Domino Bonauentura Cardinali fuit, ostensum;* and no *dele* set vpon them. Though it was wont to be held an heresie, at least an error, to say, l *Quod B. Franciscus semel in anno descendit ad Purgatorium, & extraxit inde animas illorum qui in hac vita fuerunt de Ordine suo, seu de Ordinibus per eum institutis, & ducit ad Paradisum:* That S. *Francis* went once a yeare downe to Purgatorie, and brought thence all the soules of them which in this world were of his Order, or any other Order instituted by him, and caried them to heauen with him: yet so much is written in this booke, in these words, wherein Christ is brought in speaking to Frier *Francis* thus: m *Sicut ego in die obitus mei ad Limbum accessi, & meritis ac virtute stigmatum passionis meæ, omnes animas quas inueni extraxi; sic volo quod & tu, vt sis mihi conformis in morte, sicut es in vita, in die Natalitij tui vadas quolibet anno ad Purgatorium, & omnes animas trium Ordinum, scilicet, Minorum, sororum S. Claræ, & Continentium 3 Ordinis quos ibidem inueneris, in virtute & efficacia tuorum stigmatum eruas, & ad gloriam Paradis*

i *Director. Inquisit. part. 2. q. 8. teste Capuccino in Enchirid. Eccles. fol. 236.*

k *Lib. 3 conformit. 31. fol. 300. col. 4 et fol. 301. col. 1.*

l *Capuccinus lib. citato.*

m *Lib. 3. conformit. 31. fol. 306. col. 2.*

radiſi perducas ; and no *dele* ſet vpon them. That it was wont to be held an hereſie to ſay, n *Quod nullus poteſt damnari qui deferat habitum B.Franciſci*: No man could be damned who ware the habit of Saint *Francis*: yet it is written in this booke, that Chriſt reuealed it to Frier *Francis*, o *Quod nullus qui moreretur in habitu eſſet damnatus*; and no *dele* is ſet vpon it. Though it was wont to be held an error, p *Quod Ordo B.Franciſci in perpetuum durabit*; Though Saint *Francis* Order ſhould continue till doomes day: yet q that is in this booke, and no *dele* ſet vpon it.

In other of your bookes we reade, that the virgin *Mary* promiſed a yong man mariage, ſaying, r *Ego ero vxor tua, accede ad me & da mihi oſculum*; *& coegit eum*: I will be thy wife, come and kiſſe me; and ſhe compelled him to kiſſe her. And afterwards, when the youth was ready to take horſe, ſhe held his ſtirrup, and bad him get vp. We reade, ſ that ſhe came to another youth, who ſerued her very deuoutly, *collumq; brachijs ſuis ſtringens dedit illi oſculum*, and halſing him about the necke kiſſed him. We t reade, that ſhe in an Oratory ſupplied perſonally the place of one *Betris* an arrant whore, by the ſpace of fifteene yeares together, whileſt *Betris* the whore ranne vp and downe after a whoremaiſter Prieſt, ſo that no bodie knew in all that time that *Betris* was miſſing. We u reade, that to ſaue the credit of an *Abbeſſe* who was with child, ſhe came vnto her with two Angels attending her, commanding the Angels to play the Midwiues; and to carry the child in her name to a certaine Heremite, willing him to keepe it for her till it was ſeuen yeares old.

n *Caput. lib. cit.*

o *Lib. 1. f. uct. 9. fol. 130 col. 4.*

p *Caput. lib. cit.*

q *Agn ſcente Sedulio lib. 2 Apolog. pro S. Franc. cap 10. pag. 134.*

r *Caſarius dial 7 de S. Maria, cap. 33. Diſcip. de mirac. b. Virg. Exempl. 27.*

ſ *Caſar. dial. cit. cap. 51. Diſcip. lib. cit. Exem. 59.*

t *Caſar. dial. cit. cap. 35. Diſcip. lib. cit. Exemp. 25* All which time the whole Rō: Church erred in praying to her in heauen, ſhe being here on earth.

u *Vincent. Spec. hiſt. lib 7. cap 86 Diſcip lib citato, Exempl. 24.*

We

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We [x] reade, that she came to the Cell of one *Alanus*, and was so familiar with him, that she not onely espoused him to her husband, but also kissed him, and opened to him her paps, and powred great plentie of her owne milke into his mouth. Wee [y] reade, that S. *Katherin* intreated Christ to take away her *heart*, and to giue her a *new heart*: and that one day Christ came and opened her side sensibly with his hand, and tooke out her *heart*, and so went his way, leauing her indeed without an *heart*; and that she notwithstanding being in prayer, *lift vp her heart* to God in prayer: and that as she was going homeward, Christ met her with a *heart* in his hand, who opening her side, and putting the *heart* he had in his hand into her bodie, said these words, *Loe deare daughter, as I did the other day take away thy heart, so do I now in stead of it giue thee my heart*; and so closing vp the wound which was made in her bodie, went his way. We [z] reade, that S. *Dunstan* tooke the Diuell by the nose with a paire of tongs of iron burning hote; or [a] with a paire of pinsers by the vpper lip, and held him fast. We [b] reade that S. *Dominick* caused the Diuell to hold him a candle so long, till the Diuell burnt his fingers, and fell on roaring. We [c] reade, that the Diuels for feare of *holy water*, ranne so fast out of a sicke mans chamber, that *alter in alterum impingebat*, one of them crowded another, and trod of their fellowes heeles for haste. We [d] reade, that S. *Brice* saw the Diuell get a good knocke of his pate by the wall which was behind him, whilest for want of paper to write the Friers faults in, he laboured to stretch out a paper

x See Fox Acts and Monum. in Edw. 4. ad *Ann.* 1484. *pag.* 667. *Edit.* 1610.

y In the life of S. Catharin, written in Italian by D. Caterinus Senensis, and translated into English by Iohn Fen priest. printed Anno 1609. part. 2. cap. 16.

z Gold Legend in the life of S. Dunstan.

a English Martyrolog. Sep. 7. printed Anno 1608.

b *Antonin. hist. part* 3. *tit* 23. *cap.* 4. *sect* 6 *seu Canus loc com. lib.* 11. *cap.* 6.

c *Discip. ser.* 110 *de Tempore. S.*

d *Discip in Promptuar. Exempl. lit.* E *exempl.* 16. and *Tractat. de horis Canon. cap* 25.

per with his teeth, as shoo-makers do their ouer leathers: for the paper rending, the Diuels head (ere the Diuell was aware) flew backward and hit vpon the wall. We e reade, that S. *Margret* caught the Diuell by the haire, and cast him to the ground vnder feete, and that she set her right foote vpon his neck, and kept him there as long as she thought good. We f reade, that S. *Iuliana* caught hold of the diuell, and bound his hands behind him, and whipt him with the chaine that was about him, and draggd him after her along a street, making him a laughing stocke to all the boyes in the towne, and at last cast him into a iakes. We g reade, that one S. *Niceta* serued the Diuell much after the like manner, tying him vp in a dunghill. And h that one S. *Lupus* shut vp the Diuell so close in a basen of water, that the Diuell howled and brayed, but could not get out, till S. *Lupus* let him out. And i that S. *Peter* did driue away the diuels with a great *key* he had in his hand. We k reade, that S. *Zeno* following a woman with a traine gowne, saw many diuels lying and sleeping on the skirts of her gowne: and that as she was passing ouer a dirtie channell, vpon holding vp of her skirts for feare of miring, the diuels fell into the filthy channell; whereat other diuels, who followed on foote, and S. *Zeno*, laughed heartily. We reade in your bookes, l that God promised S. *Blase*, whosoeuer desired his helpe for the infirmitie of the throate, should be healed. And m that God promised S. *Roche*, whosoeuer prayed in the name of Iesus to him, should be preserued from the pestilence. And n that God promised S. *Margaret*, whatsoeuer woman

e *Petr. de Natal. in Catal. Sanct. lib. 6. cap. 120.*

f *Idem lib. 3. cap. 131.*

g *Id. lib. 8. c. 70.*

h *Id. lib. 8. c. 20.* & golden Legend in the life of Lupe or Low.

i *Discip. de mirac B. Virg. Exēp. 58*

k *Gabr. de Baraleteferia S. Hebd 6 An diuites possint saluari.*

l Golden Legēd in the life of S. Blase, & *Leonard de Vtino, ser. 64. de S. Catharina. Sexto.*

m Golden Legend in the life of S. Roche.

n *Leonard de Vtino loco citato. Pet. de Natal. lib. 6. cap. 120.*

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woman with childe prayed to her in time of her trauell, should haue safe deliuerance. And o that God promised S. *Leonard*, whosoeuer in prison desired his helpe, should be set at libertie. And p that God promised S. *Katharin*, whosoeuer called vpon her in any necessitie, he should be heard. And that hee promised as much to those who called vpon q the 10000 *Martyrs*, vpon r *Onuphrius* the Heremite, vpon s S. *Erasmus*, vpon t S. *Venerandus*, vpon u S. *Veneranda*, vpon x S. *George*, vpon y S. *Christopher*, vpon z S. *Cadoc*, vpon a S. *Martha*, vpon b *Niceta*, vpon c S. *Denis*, &c. We reade in your bookes, that d *Iudas* the traitor slue his father, and lay with his mother; and because the fiends might not draw out his soule by his mouth, which had lately kissed Christs mouth, his belly burst, and then the fiends tooke his soule and caried it to Hell. We d reade, that this *Iudas* hath certaine play dayes, in which he comes not in Hell; as namely euery *Ladies day*, and euery *Saturday* afternoon til Euensong be done on *Sunday*. And e that some of the Angels which stood not in the truth, were neuer adiudged to Hel, but to sit as *birds* in a *tree*, and to sing *Mattens* and *Euensong*, and all such seruice as Christen men vse to sing. We reade, f that S. *Barbara* baptized her selfe in a well of water; and that flying from her fathers furie, she had passage made her by God through a great rocke, which opening it selfe, receiued her in the foreside, and let her out on the further side: and that a *Shepheard* who discouered this *Barbara* vnto her father who pursued to kill her, was turned into a *stone*, and his flocke of sheepe either into

o *Pet. de Natal. lib. 10. cap. 111.*
p *Antonin. hist. part. 1. tit. 8. cap. 1. sect. 38.*
Pet. in Catal. lib. 10. cap. 105.
q *Pet. in Catal. lib. 5. cap. 137.*
r *Idem lib. 5. cap. 106.*
s Engl Festiuall printed 1521.
t *Pet. in Catal. lib. 10. cap. 16.*
u *Idem lib. 10. cap. 61*
x *Idem lib. 4. cap. 81.*
y *Horæ B. Virg. ad vsum Sarum fol. 77.*
z *Legend. Lat. in vita Cadoci.*
a Gold Legend in her life.
b *Pet. in Catal. lib. 8. cap. 70.*
c *Portiforium ad vsum Sarum Octob. 9.*
d Engl. Festiual in the life of S. Mathias.
d Gold. Legend in the life of S. Brandon. & *Pet. in Catal. lib. 6. cap. 117.*
e *Ibid.*
f *Pet. in Catal. lib. 2. cap. 25.*

stones or into *Locusts*. We reade, g that *S. Patrick* caused a stolne sheepe to bleate in his belly who had stolne and eaten it: and that hee preuailed so farre with God, that no *Irish* man should abide the comming of *Antichrist*. We reade, h that a Souldier who had no other good propertie, but that he said one *Aue Mary* in the morning and another at night, was saued by the meanes of the virgin *Mary*. We reade, i that S. *Macarius* is commended for that he repented six moneths for killing of a *flea*. k That *Thomas* of *Canterbury* is commended for wearing *louzie breeches*. That S. *Francis* is commended 1 for gathering wormes out of the way, that they should not be troden on: and 2 for calling all manner of beasts, *wolues*, *Asses*, &c. his *brethren*: and 3 for taking *lice* of beggars, and putting them on himselfe. We reade, l that S. *Henry* of *Denmark* is commended for that when little wormes crept out of an Vlcer in his knee, he tooke and put them in againe, saying, *Go into your inheritance where you haue been nourished.* And m that Frier *Ruffin* was commended for wishing that he might stinke on his death-bed, and be cast out without buriall, that the dogs might eate him. These, and ten thousand such tales as these, which are partly ridiculous, partly blasphemous, many of them (in your owne opinions) false, are read in your *Martyrologies*, *Legends*, *Seruicebooks*, &c. Now that which I desire to know, is, why you haue not *Indices* to purge your *Martyrologies*, your *Legends*, your *Festiuals*, your *Vincentius*, your *Antoninus*, your *Cæsarius*, your *Discipulus*, your *Peters Catalogus Sanctorum*, and such like, from these ridiculous

g Gold. Legend in his life.

h *Discip de mirac. B. Virg. Exempl. 57.*

i Goldē Legend in his life.

k English Festiuall, *de S. Tho. Episcop. Cant.*

1 *Antonin. hist. part. 3. tit. 24. cap. 2. sect. 8.*

2 *Pisan. conform lib. 1. fruct. 10. Lib. 2. Confor. 13 fol. 140. col. 1.*

3 *Vide Canum loc. com. lib. 11. cap 6.*

l *Engl. Martyrolog. Ianuar. 16*

m *Sedul. lib. 3. Apologet. pro S. Franc. cap. 2. tit. 2. p. 132.*

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culous fooleries, and blasphemies, and falsities, as well as you haue to purge *Bibles* and other good writers, from much good matter contained in them?

9 You [a] brag much of the *Fathers*, as though they were all as wholy on your side, as any of your later Popes; and you invey much against vs, as contemners of the *Fathers*. You would make the world beleeue, that [b] *we despise all the Churches Doctors, and ancient Fathers:* that [c] *we make no more account of the Fathers, longer then we can wrest them to serue our turne, then we do of Beuis of Hampton or Adam Bell.* That [d] *we make indeed no more account of the holy Fathers, then we do of the Turks Alcoran or Esops Fables.* That [e] *it is well knowne to such as heare our Sermons, or be in place to heare vs talke boldly and familiarly together among our selues, we are not afraid plainly to confesse, that the Fathers all were Papists.* That [f] *though the ancient Fathers referred all their controuersies to the triall of old Doctors which liued before the controuersies began,* [g] and that you are willing to do the same; yet [h] *we do flie the meanes of triall.* [i] *We in no one point will be tried by the iudgement and consent of antiquitie.* But marke (Sir Priest) what I say; I am of [k] *Sculletus* mind, That that great light of Cambridge D. *Whitakers* spake nothing but the truth, when in his answer to *Campian* he auouched, *Patres in maximis iudicijs toti sunt nostri, in leuioribus varij, in minutissimis vestri:* The Fathers in the maine controuersies are wholy ours; in the lesser, some ours, some yours; in some trifles yours. Yea I am of the same minde with that other great light of Oxford

a *Campian. Rat.* 5

b Douly in his Instruction of Christ. Relig. Chap. 8.

c Hils Quartern of Reasons Reason 10.

d *Seb. St. Flaskius in profess. Cathol. Rat.* 7.

e Bristow Motiue 14.

f Answ. to M. Charks preface, pag. 30.

g *Ibid pag.* 23.

h *Ibid. pag.* 30.

i Bishop in his 2d. part against M. Perkins title of Repentance, pag 214.

k *Medulla Patrũ in Athanasio cap.* 15. *pag.* 140

1 *Cap.8.sect.6. in fine.*

D.*Rainolds*, who in his 1 *Conference* with your *Hart*, solemnly protested, that in his opinion, *Not one of all the Fathers was a Papist.* And if you dare put your selfe on the ancient Fathers (which you may not do by your booke-learning, for it is the present *Church*, that is, your present *Pope*, and not the ancient *Fathers*, who by your booke learning is the sole *Iudge* of all controuersies;) but if you dare put your selfe on the ancient Fathers to be tried by them, for the discouering of your vanitie in bragging, and clearing of vs from your vniust calumniations, I will name you thirtie seuerall points of doctrine, taught by you, denied by vs, for proofe of which, I am very confident, you are not able to name one Father, no not one Father, who liued within a 1000 yeares after Christ. And the doctrinall points I meane are these. 1 You teach, that the vulgar Latin is to be preferred before, at least equalled with 2 the Hebrew and the Greeke. That it is not meete and expedient, especially at all times, that the Bible should be translated into the knowne languages of the common people. 3 That the holy Scriptures, though truly and Catholikly translated, may not indifferently be read of all men, no not of any other 4 then such as haue expresse licence thereunto. That the holy Scripture, euen where it seems most plain, is yet so hard and obscure, that it stands in need of a set Interpreter, who may open vnto vs the meaning 5 of it. That it is lawfull to make an image of God 6 the Father. That *Latria* may be giuen to Images. 7 That there are seuen Sacraments, and neither mo 8 nor fewer. That the Communion cannot with any

reason

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reason be called the Lords Supper. That it is vn- 9
lawfull for the common people to communicate in
both kindes. That it is vnlawfull for the common 10
people to receiue the Cõmunion with their hands.
That a woman may baptize. That on a fasting day 11
a man may eate at noone, yea at eleuen or ten of 12
the clocke before noone. That on a fasting day, be- 13
sides a noone-dinner, a man may take his part of a
good banquet at night; he may eate apples, peares,
plums, raisins of the Sunne, figs, sweet-meate, and
three or foure ounces of bread withall. That all 14
such are exempted from fasting as are vnder 21
yeares of age, and aboue 60; all that are sick or sore;
all women with child, all that giue suck; all beggers
that go from doore to doore; all Masons, Farriers,
Wrights, Carters, Husbandmen, and (almost) all
Handycrafts men. That a Priest sinnes more grie- 15
uously if he marrie, then if he play the fornicator
abroad, or keepe a whore at home. That a man 16
who hath vowed chastitie, is not guiltie of breaking
his vow by whoring, but onely by marrying. That 17
a man may vow to go on pilgrimage to Ierusalem,
without his wiues consent, and performe his vow.
That the name of *Pope* is to be appropriate to the 18
Bishop of Rome onely. That the Bishop of Rome 19
onely is by right to be called Vniuersall. That the 20
Rom. Church is the Ladie of all Churches. That 21
the Church of Rome is the Mother of all Chur-
ches. That the Church of Rome *fundata est à solo* 22
Domino, was founded by Christ onely. That out 23
of the Church of Rome there is no saluation. That 24
without your Popes leaue, no man may preach to

the Heathen. That none may *discutere de fide*, determine a point of faith, but your Pope. That the Princes of the world must kisse your Popes feete, but no other Bishops. That a notorious offender may be absolued from his fault, before any penance be performed by him, or so much as enioyned by him. That if a poore womans Hen be sick or lost, she may procure a Masse to be said for her. That the Popes or Bishops blessing will purge a man from veniall sinnes. That Holy bread workes like effect. These points (I say) are taught by you. And yet for all your craking of the Fathers, you are not able to name the Father within 1000 yeares after Christ, of whom you learned them, no not one of them: if you can, shew your skill; if you cannot, confesse your impudencie.

10 You brag much of the *vnity* that is among you. You would make all the world beleeue, that m *Nunc omnes Catholici toto orbe dispersi, de omnibus dogmatibus fidei idem sentiunt*: All Catholickes dispersed throughout the whole world, are of one opinion in matters of faith. That n *whosoeuer they be, or in what place or region soeuer they remaine in all the world, if they be Catholicks or Papists, they haue all one faith, one heart and one soule.* But if this be true, I desire to know how it came to passe, that *Iacobus Almain* a Doctor of Paris writ against Cardinall *Caietan?* why *Soto* the Spaniard writ against *Ferus?* and *Medina* a Spaniard in defence of *Ferus* against *Soto?* Why *Gulielmus Occham* our conntrey-man writ against Pope *Iohn* 22? Why *Nicolaus de Tudisco*, best knowne by the name of *Abbat Panormitan*, writ a booke

m Bellar. lib. 4. de Notis Eccles. cap. 10.

n Hils Quarteron of Reasons, Reason 3.

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booke *pro concilio Basilienſi*, in defence of the Councell at Basil. Why *Sigebert* a Monke of Gemble, writ one booke against an Epistle of *Gregory* 7. and another against an Epistle of *Paschalis* 2. Why *Fisher* B. of Rochester writ a booke against *Iames Fabret* and *Marcus Grandeuallis* another: and why *Iodochus Clychtoueus* writ against *Grundeuallis*; and *Fisher* against *Clyctoueus*. Why *Alexander Carerius* an Italian writ a booke *de Poteſtate Ro. Pont. aduerſus impios politicos*, meaning such as *Bellarmine*. Why *Turrian* writ against *Pighius*. Why *Ecchius* railed vpon *Taulerus*. Why *Catharin* writ against *Caietan*. Why *Soto* writ against *Catharin*. Why o *Didacus Caſtillus* writ against *Ianſenius*. Why your *Seminaries* writ so many biting books against the *Ieſuites*, and the *Ieſuites* so many biting bookes against your *Seminaries*. Proceeded these bookes from men of one faith, one heart, and one soule? or will you denie that they who writ them were *Catholicks*? or that the matters about which they contended were matters of *faith*, or bordering thereupon? The men run vnder the name of *Catholicks* in all your bookes. And if the points about which they contended doe not concerne faith, why are they so earnest in censuring one another? as for example, why doth Archbishop *Catharin* charge Cardinall *Caietan* with such opinions touching the Epistle to the Hebrewes, p *quæ pijs auribus horribilia*, as are horrible to be heard: and with such opinions concerning the Sacramẽts, q *quæ noua & fœda, & omnino Catholicis auribus absona, nec ferenda*, as are new and filthy, and not fit to be heard or tolerated by Catholicks: and with such

o The booke was printed at Rome 1593. *fatente Poſſeuino in Apparat. ſac. verb. Cornel. Ianſen.*

p In his booke intitled *Annotationes fratris Ambroſ. Catharini in excerpta quædam de commentar. Cardin. Caietani dogm. Impreſſ. Pariſ. per Colin. 1535. pag. 3.*

q Pag. 154.

opi-

opinions concerning the *pluralitie of wiues*, as are r *prophanissima*, most prolane: and with one opinion touching mariage betweene persons of different Religion, which is s *impium & irrationabile*, both wicked and vnreasonable: and with another touching the resurrection, which is t *irrationabilis & contra Scripturam, & indigna vt cadat in mentem Christianam*, an vnreasonable opinion, contrary to Scripture, and vnworthy of any Christian: and with other expositions of Scripture, u *Quæ nouum & infandum dogma introducunt, & multa falsa & incredibilia*: whereon followes one new and grand paradox, besides many lesser fassities and incredulities. Yea, why doth *Catharin* charge *Caietan* with words touching *the Godhead of Christ*, x *quæ manifestè horribilia & omnium sententia detestanda*, which are apparently horrible, and by common consent to be detested? and with another opinion, of which he saith thus, y *Hanc ego procul dubio vt hæreticam & detestabilem toto spiritu pronuncio*, I do with open mouth proclaime that this opinion is hereticall and detestable.

r Pag. 196.
s Pag. 225.
t Pag 286.
u Pag. 298. 299.
x Pag. 104.
y Pag. 106.

Againe, if there be such *vnitie* among you, as you brag of, why forbid you a *Masias* Commentaries vpon *Iosua*? b *Didacus Stella* his Commentaries vpon *Luke*? c *Ferus* Commentaries vpon *Mathew* and *Iohn*? d *Claudus Espencæus* his Commentaries vpon *Titus*? e *Iames Faber* his Commentaries vpon the Euangelists and S. *Pauls* Epistles? Why forbid you f *Charanza* Archbishop of Toledo his Catechisme? Why forbid you g *Catharinus* his two questions *de verbis quibus Christum sanctissimum Eucha-*

a Index Clem. 8. litera A.
b Ibid lit. D.
c Ibid. lit. I.
d Ibid. lit. C.
e Lit. I.
f Lit. B.
g Lit A.

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tistæ sacramentum confecit? Why forbid you h *Baptistæ Cremensis* workes? Why forbid you i *Beatus Rhenanus* his Scholies vpon *Tertullian*; and his Epistle *de primatu Petri*? Why forbid you k *Onus Ecclesiæ?* and l *Stephen Gardiners* booke, *de vera obedientia?* Why haue you purged already m *Guimundus de Sacramento*, who liued *ad an.* 1070; and n *Tho.* of *Aquins* his summe of Diuinitie, who liued *ad an.* 1240; and o *Ioh. Petrus de ferrarijs* his practica, who liued *ad ann.* 1414. and *Bernardinus de Busti* his *Mariale*, who liued in *Sixtus* 4. his dayes, about the yeare 1470? Why haue you purged already Cardinall *Contarenus* his works? and Sir *Thomas Mores* works? and *Viues* his Commentaries vpon *S. Austin de Ciuitate Dei?* Why haue you giuen direction for the purging of *Bertram de corpore & sanguine Domini*, who liued about the yeare 870? and for the purging of *Antonius Rampegolis*, or *Rampelogis*, p a great stickler in the Counsell of Constance, *An.* 1414. against *Iohn Huss?* and for the purging of *Antonius de Rosellis*, who liued *ad ann.* 1467. and for the purging of a speciall booke, intitled *Ordo baptizandi, cum modo visitandi*, printed at Venice, *An.* 1575. in q this booke last mentioned, your Priests were enioyned to aske these two questions of him that was sicke, *Credis non proprijs meritis, sed passionis Domini nostri Iesu Christi virtute & merito ad gloriam peruenire?* Doest thou beleeue that thou shalt go to heauen by the vertue and merit of Christs passion, and not by thine owne merits? *Credis quod Dominus noster Iesus Christus per nostra salute mortuus sit, & quod ex proprijs meritis vel alio modo nullus possit*

h *Lit.B.*
i *Ibid.*
k *Lit.O.*
l *Lit.S.*
m Confer the Edition 1551. with the Editions 1576. and 1589. & 1610. and the truth of this will appeare.
n This is confessed by Possevin *in Apparat. sac. verbo. Tho. Aquin.*
o See *edit. Francisurti* 1581, & compared with that *An.* 1502.
p *Sixt. Senens. Bibl. sanct. lib.* 4.
q *Greg. Capuccin fol.* 186. *b. Quiroga Ind. Hisp. verbo Ordo baptizandi, fol.* 149.

ſaluari, niſi in merito, paſſionis ipſius? Doeſt thou beleeue that our Lord Ieſus Chriſt died for vs? and that no man can be ſaued by his owne workes, or by any other meanes then by the merit of his paſſion? And vpon the ſick mans anſwering, that he beleeued ſo, your Prieſts were inioyned to tell him further, *Non erit deſperandum vel dubitandum de ſalute illius, qui ſuprapoſitus petitiones corde crediderit, & ore confeſſus fuerit:* There is no cauſe to deſpaire, no not to doubt of his ſaluation, who beleeues with his heart and confeſſeth with his mouth the truth of the aboue named queſtions. Yet [r] by order from your Church, all theſe is to be blotted out.

[r] *Capuccinus & Quiroga locis citatis.*

Againe, if this be ſuch *vnitie* among you, as you bragge of; how (I pray you) comes it to paſſe, that [ſ] *Bellarmine* holds, *Tobith, Iudith, Wiſedome, Eccleſiaſticus*, the 1. and 2. of *Macabees*, to be Canonical Scripture; ſeeing *Arias Montanus* holds them to be Apocrypha, ſaying in the title page of his *Interlineall Bible*, printed at *Plantin* at *Antwerp*, *An.* 1584. *Huic Editioni acceſſerunt libri Græce ſcripti, quos Eccleſia orthodoxa Hæbræorum Canonem ſequuta, inter Apocryphos recenſet*: In this Edition haue you the bookes written in Greeke (meaning *Tobith, Iudith*, &c.) which the Catholicke Church following the Hebrew Cannon, reckons among the Apocrypha. How comes it to paſſe, that [t] Sir *Thomas More*, [u] *Bellarmine*, and many others of you, denie that the *Hebrew* and the *Greeke* are wilfully corrupted either by *Iewes* or *Hereticks*; ſeeing our [x] *Dowiſts* tell vs, that your vulgar Latin is more pure then the *Hebrew* or the *Greeke*, thoſe Editions being fouly

[ſ] *Lib. 1. de verbo Dei cap. 10.*

[t] *Epiſt. ad Dorpium pro Moria Eraſmi.*

[u] *Lib. 2. de verbo Dei, cap. 2.*

[x] Preface to the Engliſh reader, ſet before the Bible printed at Doway, An. 1609.

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corrupted by *Iewes* and *Heretickes*, since the *Latin* was truly translated out of them? How comes it to passe, that in *Spaine* it runnes for currant, y *That the Crosse of Christ is to be worshipped with Latria*; and that yet in *France* that doctrine is not liked? How comes it to passe, z that at *Rome* no man dare teach, *That a Councel is aboue the Pope*; and that yet no man dare teach at *Paris*, that *the Pope is aboue a Councell*? How comes it to passe, that your a *Iesuits* in *Scotland* permitted the *Catholicks* there to go to Church with *Protestants*: and yet your *Iesuites* with vs in *England* would not permit your *Catholicks* here to go to Church with vs that are *Protestants*? Do not b some of you teach, *That we are iustified by the righteousnesse of Christ inherent in vs, and not imputed to vs*? and yet doe not others of you, as namely c Cardinall *Contarenus* and d *Albertus Pighius* teach flat contrary, euen that which we teach, viz. *That we are iustified by Christs righteousnesse imputed to vs, not inherent in vs*? Do not e some of you teach, *that we are not iustified by faith onely*? and yet is it not confessed by f *Alfonsus de Castro*, that *Claudius Guillaudius* a learned Papist was of opinion, *that we are iustified by faith onely*? Do not g some of you teach, *that no man can be sure of his saluation, without speciall reuelation*? and yet did not the same h *Claudius Guillaudius* maintayne the contrary, and *Catharinus* too, both in and after the Councell of Trent, Did not *Michael Bains*, who was one at the Counsell of Trent, and Deane of the Vniuersitie of Louaine, and died in the yeare 1589. teach, *Nullum est peccatum ex natura sua veniale, sed omne peccatum meretur pœnam æternã*,

y *Azor. institut. moral part. 1. lib. 2. cap. 13. pag. 104.*

z *Nauarrus ad Caput Nouit. Notab. 3. nu. 84. de Iud.*

a Dialogue between a Secular Priest and a lay gentleman. pag. 97.

b *Rhem. in Rom. 3. 22.*

c *Lib. de Iustificatione.*

d *Controu. 2.*

e *Rhem in Rom. 3. 28.*

f *Aduers. har. lib. 7. verbo gra. har 3.*

g *Rhem in Rom. 8. 38.*

h *Coment. in 2. Tim. cap. vlt. conciliatione 2.*

i *Alfons de Castro loco supra citato.*

There is no sinne which is venial of it owne nature, but euery sinne deserues eternall death. And that, *Omnia opera infidelium sunt peccata, & Philosophorum virtutes sunt vitia:* All the actions of infidels are sinnes, and all the vertues of Philosophers, vices. And that, *Liberum arbitrium sine gratiæ Dei adiutorio, non nisi ad peccandum valet*: Freewill without the helpe of Gods grace, can do nothing but sinne. *Pelagianus est error dicere, quod liberum arbitrium valet, ad vllum peccatum vitandum*: It is a Pelagian error to say, that by the power of free will, a man may auoid some sinne. *Omnia quod agit peccator, vel seruus peccati, peccatum est*: All that is sinne which is done by a sinner, or by him that is seruant to sinne. *Ad rationem & definitionem peccati non pertinent voluntariam*: It is not necessary that sinne should be defined to be a voluntarie action. *Prauæ desideria, quibus ratio non consentit, & quæ homo inuitus patitur, sunt prohibita præcepto, Non concupisces*: Wicked lusts, whereunto reason giues no consent, and such as man falls into against his will, are forbidden by the commandement, Thou shalt not couet. *Definitiua hæc sententia, Deum homini nihil impossibile præcepisse, falso tribuitur Augustino cum Pelagij sit*: This definitiue sentence, viz. God commanded no man any impossible thing, is falsly fathered on S. *Austin*, for it was *Pelagius*, not S. *Austin*. *Nemo præter Christum est absque originali peccato, hinc beata Virgo mortua est propter peccatum ex Adam contractum, omnesq; eius afflictiones in hac vita, sicut & aliorum iustorum, fuerunt vltiones peccati actualis vel originalis*: No person besides Christ is exempt from originall sinne; the vir-

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gin *Mary* died by reason of originall sinne; and all the afflictions which she suffred in this life, befel her as then befell to other good men, viz. as punishments either of actuall or originall sinne. *Satisfactiones laboriosæ iustificatorum non valent expiare de condigno pœnam temporalem restantem post culpam condonatam*: The painefull satisfactorie workes of such as are iustified, doe not condignely satisfie for the temporall punishment remaining after the fault pardoned. Did not (I say) *Michael Barus* your Deane of Louayne teach these doctrines, and aboue 70 more, much like vnto these, all which are condemned by k *Pius* 5. and *Gregory* 13. as partly hereticall, partly erroneous, partly suspitious, partly temerarious, partly scandelous, partly offensiue? And are you not a shamed to brag of your vnitie? Me thinks your vnity is like that of the Madianites, who thrust euerie man his sword into the side of his fellow.

k The Buls are extant in Possevin *Apparat. fac. verbo. Michael Banus.*

11 You brag much of the *commendation* that S. *Paul* gaue vnto the Church of *Rome* in his Epistle to the Romanes, and l say, *It is much to be noted.* And is it not as much to be noted what commendations God by his Prophets gaue vnto *Ierusalem*, m *the mother of all other Churches?* Is it not as much to be noted, how God by his Prophets affirmed, n *that he chose Ierusalem that his name might be there*, and o *that for euer?* How God by his Prophets affirmed, p that *he meant to dwell there for euer, because he had a delight therein.* q *His eyes and his heart should be on Ierusalem perpetually. Ierusalem* should be called r *a citie of truth*, and *the mountaine of the Lord of hoasts, the holy moun-*

l Rhem. Annot. before the Epistle to Rom. pag. 38.
m *Theodoret hist. lib 9. cap. 9.*
n 2 Chron. 6. 6.
o 2. Chro. 7. 16.
p Psal. 132. 14.
q 2. Chro. 7. 16.
r Zach. 8. 3.

taine. Do not these *commendations* surpasse those which were giuen by *Paul* vnto the Church of *Rome* in his Epistle to the *Romaines*? And if the *Iewes* now, haue no occasion to bragge of the commendation giuen to the Church of *Ierusalem* of olde; why should you stand so much vpon it, that S. *Paul* in his time, gaue commendation to the Church of *Rome* in his time? May it not be, that as ſ*Ierusalem*, of *a faithfull Citie became a harlot*: so *Rome*, since S. *Pauls* time, of a *virgin*, is become a *strumpet*? Many virgin Churches lost their virginitie soone, as you may see by *Egesippus* words recorded in t*Eusebius*. Againe, was not the Church of *Corinth* as much commended, if not more, by S. *Paul* in his Epistle written to the Corrinthians, as the Church of *Rome* in his Epistle to the Romanes? The u Apostle writes of the Corinthians, that *they were rich in Christ, in all kind of speech, and in all knowledge*; that *they were not destitute of any gift*: affirming further, that *our Lord Iesus Christ will confirme them to the end.* Which he writ not of the Romanes. Of the *Romanes* continuing in that fame and renowne of faith, for which he commends them, he speakes nothing: and yet the Church of *Corinth* hath lost her *maidenhead*, and why not *Rome*? If the naturall branches, the *Iew*, notwithstanding all their promises: and the branches of the same *Olive plant* with the Romanes, I meane the Corinthians, notwithstanding all the commendations which S. *Paul* gaue them, be cut off, be deceiued: what reason haue you, who hold of *Rome*, to please your selues with conceits of I know not what drie Summers, because Saint *Paul*

ſ Esay 1.21.

t*Hist. lib.* 3 *cap.* 32. *et lib.* 4. *cap.* 22. *Russino interprete.*

u 1. Cor 1.5.7.8

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commended your predecessors?

12 You brag, that the faith which you professe at this day, is the same with that which the Apostle commended in the *Romanes* in his dayes; and yet though the Apostle in his Epistle to the Romanes, wherein he commends the Rom. faith, *comprehends all kind of doctrines, and handles them, very fully and exactly*, as b *Theodoret* witnesseth, and the c *Rhemists* confesse; he speakes nothing therein of the *Popes Monarchie*, of his power to *iudge and determine all causes of faith*, of his *calling of Councels*, of his *Presidentship in Councels*, of his right *to ratifie their decrees*, to *decide causes brought him by Appeales from all the coasts of the world*: of censuring Kings, by *deposing them*; on their kingdomes, by *interdicting them*: he saith nothing herein of his right to bind *Bishops, Metropolitans and Patriarkes with an oath to be his faithfull subiects*: to *giue Church-liuings and Offices to whom he list*: to *breake the bands of all Councels with dispensations*. He saith nothing of the *Masse*, of the *real presence*, of *Transubstantiation*. He saith nothing of the *vowes of pouertie*, of *obedience* and *chastitie*. He saith nothing of *Images*, of the *Crosse*, of *Pilgrimages*, of *Iubiles*, of *pardons*, of *Purgatories*, of *praying to the dead*, or *for the dead*. He saith nothing (I say) no not a word, not so much as in shew, for the proofe of these, or any such doctrines as these, whereon ye stand most in these dayes: but on the contrary, in many places he speakes directly against many of your now-doctrines, against many of your present positions. As for example, whereas you both in bookes and windowes paint *God the Father*

b *Præfat. Epist. ad Rom.*

c Annot. before the Epistle to the Rom. pag. 389.

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in the likeneſſe of an *old man*, and d defend it as lawfull. The Apoſtles in his Epiſtle to the Romanes teacheth, that it is vnlawfull, c calling them fooles, who turned the glorie of the incorruptible God, to the ſimilitude of the image of a corruptible man. Secondly, whereas f you teach, that religious worſhip is due to creatures, to Angels, to men, to Images, to Crucifixes, &c. The Apoſtle in this Epiſtle g ſhewes how grieuouſly they were puniſhed by God, who worſhipped and ſerued the creature, forſaking the Creator; implying therein, that it is not lawfull to giue religious worſhip vnto creatures. Thirdly, whereas h you maintaine, that the doctrine of faith onely iuſtifiyng, is an old hereſie: the Apoſtle in this Epiſtle teacheth it for a Catholicke doctrine; for *we conclude (* ſaith he *) that a man is iuſtified by faith without the workes of the law*; which is all one as to ſay, a man is iuſtified by faith onely. Fourthly, whereas m you teach, that the virgin *Mary* was free from originall ſinne; the Apoſtle in n this Epiſtle writes, that *in Adam all men (* and by conſequent the virgin *Mary*) *ſinned*; what exception haue we but Chriſt? Fiftly, whereas o you teach, that ſome ſinnes are veniall, that is, pardonable of their owne nature, and not worthy of damnation: the Apoſtle in this Epiſtle teacheth contrary, p ſaying, *The wages of ſinne* (meaning euery ſin) *is death.* Sixtly, whereas q you teach, that euerlaſting life is a ſtipend: the Apoſtle in this Epiſtle teacheth it is a gift, *The gift of God is eternall life*, r ſaith the Apoſtle. Seuenthly, whereas ſ you teach, that concupiſcence is no ſinne; and beſides, t that we may not ſafely

d *Bellar lib.2.de Imag. cap.8.*

c Ro.1.22,23.

f Rhem.Annot. in Heb 11.21.& *in Apoc.*19.10.

g Rom.1.24 25

h *Rhem.Annot. in Ia.*2.21.

i Ro.3.28.

m *Rhem Annot. in Ro.*5.14.

n Rom.5.12.

o *Rhem.Annot. in Rom.*1.31.

p Rom.6.23.

q *Rhem Annot. in Rom.*6.23.

r Rom.6.23.

ſ *Rhem.Annot. in Rom.*1.7.7.

t *Non licet nobis ita loqui.&c. Poſſeuin.Apparat.ſac.verbo. Patres antiqui.*

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safely call it sinne: the Apostle in this Epistle, u by your owne mens confession, x calls it *sin*. Eightly, whereas y you account it heresie to teach, that a iustified man cannot keepe the whole Law: the Apostle in this Epistle stands guiltie of this heresie; for speaking in the person of a iustified man, *To will is present with me*, z saith he, *but I finde no meanes to performe that which is good: for I do not the good thing which I would, but the euill which I would not, that do I.* Ninthly, whereas a you teach, that good workes be meritorious, euen so meritorious, that the ioyes of heauen are a thing equally and iustly answering to the time and weight of our workes: the Apostle in this Epistle teacheth, b *that the afflictions of this present time are not worthy of the glory which shall be shewed vnto vs.* Tenthly, whereas you crie out against the certaintie of faith, calling it an vnhappie securitie, presumption, and a faithlesse perswasion: the Apostle in d this Epistle commends the faith that is free from doubting, e professing that he was assured, *neither life nor death, nor any creature, was able to seperate him from the loue of God which is in Christ Iesus our Lord.* Eleuenthly, whereas f you teach, that Christ is vpon euery of your Altars: the Apostle in g this Epistle teacheth, that since his rising *he is at the right hand of God.* Twelfthly, whereas h you teach, that workes done before iustification, deserue of congruitie at Gods hands the grace of iustification: the Apostle in this Epistle teacheth flat contrary, i saying, *The wisedome of the flesh* (that is, a man vniustified) *cannot please God.* 13. Whereas k you teach, that euery creature must

u *Idem ibid.*
x Rom.6.12.
y *Censura Colon. dial.3.*
z Rom.7.18,19.
a *Rhem. Annot. in Heb.13.16.& 1.Cor.3.8.*
b Rom.8.18.
c *Rhem. Annot. in 1.Cor.9.27.*
d Rom.4.20.
e Rom.8.38,39
f *Antonin. sum. Theol. part.3. tit.13.cap.6. sect.16.*
g Rom.8.34.
h *Rhem. in Act. 10.2.*
i Rom.8.7,8.
k *Extra. de maiorit. et obed. vnam sanctam.*

be subiect to the Pope, and that the Pope is subiect to none: the Apostle in this Epistle q exhorteth *euery creature to be subiect to the higher powers*, meaning by *the higher powers* (as the r circumstances shew) the Ciuill magistrates, and not the Pope.

14. Whereas s you teach, that the Clergie is and ought to be free from whatsoeuer impositions of the Ciuill magistrate, and that by the lawes of God and man: the Apostle in this Epistle t perswades euery Creature, the Clergie as well as the Laitie, to pay tribute and custome to the Ciuill magistrate.

15. Whereas y you teach, that inferiours must doe whatsoeuer superiours command them, though it be against their consciences, vnlesse they haue plain reason for their refusall: the Apostle in this Epistle requires, z that men be fully perswaded in their mindes of the lawfulnesse of that which they doe; meaning they should not onely forbeare the doing of that which went against their consciences, but whereof they doubted in their iudgements. Lastly, whereas a you teach, that some actions onely of the Infidels are sinnes: the Apostle in this Epistle affirmes, that all the actions of the Infidels are sinnes, saying, b *whatsoeuer is not of faith, is sinne.* Now that which I desire to know, is, why the Apostle (if the faith of our Romish Church now, be the same that it was then when he writ to the Romanes) spake nothing of the principall points of your now-faith; but many things for vs, and against you?

Your a Cardinall *Hosius*, to proue satisfaction, alledgeth these as the words of Saint *Paul*, Rom. 6.

q Rom. 13.

r *Agnoscente Bellar lib 3. de Laicis, cap. 3.*

s *Bonifac. 8. in c. quanquam de censibus in 6.*

t Rom. 13. 7.

y *Ribadineira de vita Ignatij Loiola, lib. 5. cap. 4.*

z Rom. 14. 5.

a *Rhem in Rom. 14. 23.*

b Rom. 14. 23.

a *Confess. Petrilonia, cap. 48 de sacram. Pœnitentia, fol. 127.*

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Exhibeamus membra nostra seruire iustitiæ in satisfactione: Let vs exhibite our members to serue iustice vnto satisfaction. And your b Doctor *Harding* for proofe of the same point, alledgeth these as the words of S. *Paul*, 2. Cor. 7. *Let vs cleanse our selues from all filthinesse of the flesh and spirit, making perfect our satisfaction in the feare of God.* Both of them putting the word *satisfaction* in place of the word *sanctification*, vsed by the Apostle. Was there any great sanctitie shewed by them in this? or rather, are they not bound to make satisfaction vnto the Apostle for this their bad dealing, thinke you?

b Answ. to Iuels Apology, par. 1. chap. 16. fol. 113.

Your Bishop *Gardiner* (c some say) to proue the carnall presence which you maintaine against the truth and vs, alledgeth these as the words of the 110. Psalme, *Escam se dedit timentibus eum*, He gaue himselfe for meate to them that feared him. Was there any feare of God in your Bishop to adde the word *se*, himselfe, of himselfe to the text, thinke you?

c D. Fulk in his defence of Trãslations against Martin. Answ. to the preface, nu. 4.

Your d Cardinall *Bellarmine*, to proue that holy things may be religiously worshipped, alledgeth these as the words of God, Exod. 12. 16. *Dies prima erit sancta, & septima eadem religione venerabilis*: The first day shall be holy, and the seuenth day with like religion shall be venerable; descanting vpon them thus, *Hic vides pro eodem accipi rem sanctam, & religiose venerabilem*; yet the word *religiose* is not in the text, but the word *festiuitate*. Now I pray you, was it not irreligiously done of your Cardinall, to chop into the Text the word *religiously* falsly?

d *Lib. 2. de imag. cap. 12.*

f Epist. ad Albinum de Cælibatu Eccles. Col. 75. quæ habetur ad finem To 2. defen. Bell. per Gretserum.

Your f *Bernaldus* a Priest of Constance, writing in defence of *Gregory 7.* his prohibition of Priests mariage, affirmes, that S. *Peter* commanded euen the Laitie (1. Pet. 3.) *vt parcant vxoribus suis, ne impediantur orationes earum*, that they should forbeare companying with their wiues, lest their prayers should be interrupted: whereas in Saint *Peter* there are no such words as *vt parcant vxoribus*, they should forbeare companying with their wiues. Did not this Priest of yours deserue to be accompanied with whores, who forged this Text to proue, that a man may not keepe companie with his wife?

g Lib. supra cit. cap 58. de spe & orat. fol. 189.

h Loc. com. lib. 7. cap. 3. fol. 232.

Your g Cardinall *Hosius*, and your h Bishop *Canus*, in way of prooving that we may beleeue in Saints, alledge the words of Saint *Paul* to *Philemon*, *Gratias ago Deo meo, audiens fidem quam habes in Domino nostro, & in omnes Sanctos*: I giue thanks to my God, hearing of the faith which thou hast in the Lord Iesus, and in all Saints; leauing out the word *charitatem*, loue or charitie, which the Apostle coupled with the word *fidem*, faith: meaning, loue or charitie should be referred to the Saints, as the obiect of it; and the word *faith* to the Lord Iesus, as his obiect. Was there any loue or charitie in these towards the Apostle, who suppressed the mention of that loue towards the Saints, which he commended in *Philemon*? or is it safe, I do not say, to beleeue in, but to beleeue such saints as these, who cite the Scriptures so diuel-like, leauing out, as the diuel did Mat. 4. what made against him?

i Sess. 11. to. 4. Conc. edit Binniana, pag. 639.

Your i ope *Leo* 10. affirmed in the Councell of Lateran, that Christ ordained *Peter* and *Peters* successors

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cessors to be his Vicars; who, by the testimonie of the booke of Kings, must needs be so obeyed, that he who obeyes them not, must die the death. In what booke of Kings, I pray you, find you this? for there is no such testimonie in those bookes of the Kings which are my Bible.

Your[k] Cardinall *Bellarmine* (to returne to him againe) in way of prouing Purgatorie, alledgeth these as the words of the Prophet *Esay*, Chap. 4. 4. *Purgabit Dominus sordes filiorum & filiarum Sion, & sanguinem emundabit de medio eorum, spiritu iudicij & combustionis*: Our Lord shall purge away the filthinesse of the sonnes and daughters of Sion, and shall wipe away the blood from the midst of them with the spirit of iudgement and burning. Yet in the vulgar Latin (which he is bound by oath to follow) the words lie thus: *Si abluerit Dominus sordes filiorum & filiarum Sion, & sanguinem Ierusalem lauerit de medio eius in spiritu ardoris & iudicij*. Why (I pray you) did he change the word *abluerit* into *purgabit*, and the word *lauerit* into *emundabit*, and the word *ardoris* into *combustionis*? was it not for that the words *abluerit* and *lauerit* and *ardoris*, suite not so well with fire, which you maintaine to be found in Purgatorie; as the words *purgabit, emundabit* & *Combustionis* do: or what else was the cause that he varied from his Text? And how can you excuse him from periurie?

k *Lib. 1. de Purg. cap. 3.*

This same[l] Cardinall of yours, in way of prouing that Christ brought soules out of Purgatorie when hee descended thither (as you dreame) after his death, alledgeth these as the words of *Zachary*,

l *Lib. 4. de Christ. cap. 11.*

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Chap.9.11. *Tu autem in sanguine testamenti tui eduxisti vinctos tuos de lacu in quo non est aqua*: But thou by the blood of thy testament hast brought out thy prisoners out of the Lake wherein there is no water. Yet in the vulgar Latin it is not *eduxisti*, hast brought forth, but *emisisti*, hast sent forth: which will not affoord the like conclusion.

m *Lib.2.de Iust. c.p.3.*

Againe, this m Cardinall of yours, to proue that inherent righteousnesse is the formall cause of our iustification, alledgeth these as the words of S.Paul, Tit.3.5. *Cùm apparuit benignitas & humanitas Saluatoris nostri Dei, non ex operibus quæ fecimus nos, sed secundùm suam misericordiam saluos nos fecit, &c.* When the bountifulnesse and loue of God our Sauiour appeared, not by the workes which we had done, but according to his mercie he saued vs, &c. Yet the Apostle saith not barely, *Not by the works which we had done*; but, *Not by the workes of righteousnesse which we had done*: excluding our good workes, our inherent righteousnesse from iustification. And your Cardinall vnrighteously leaues out the word *righteousnesse*.

a *De maiestate militantis Eccles. l.1. de Patriarch. & t. par.1.cap.8. p.227.edit.Venet.1602.*

Your Vicar generall to the Archbishop of Bononia, called a *Isiodorus Mosconius*, to proue that all Bishops owe extraordinarie obedience to your Pope, alledgeth these as the words of *Cyprian*, *lib.4. Epist.9. Episcopi, vti qui Apostolicæ ordinationi subiacent, etiam ei hanc reuerentiam debent, vt singulis annis Apostolorum liminibus sese repræsentent*: Bishops, as persons subiect to Apostolicall ordination, owe this reuerence to the Pope, that euery yeare they visit Rome. But I cannot finde this in any edition

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of *Cyprian*.

b Bishop *Peresius*, and the c Prebendaries of Colen, to proue inuocation of Saints, alledge these as the words of S. *Austin*, *de Ciuitate Dei*, *lib.* 22. *Hoc vsu ab initio traditum tenemus, vt extra orationes quæ in altari fiunt, etiam Deo dilectos sanctos, contemplatione vnionis & communionis, quam cum Christo & nobis cum habent, cum timore & deuotione erga Deum compellemus, atque vt pro nobis intercedant inuocemus.* But I cannot find this in any Edition of S. *Austin*.

b *De Tradit. part.* 3 *tit. de cultu Sanct. fol.* 197.

c *Antidagma Colon. tit. de Inuocat. sanct. fol.* 36. *b.*

Your d *Peter Lombard* to proue That euery man hath a good Angell to protect him, and an euill Angell to tempt him, alledgeth these as the words of *Gregory*, *Quod quisque bonum Angelum sibi ad custodiam deputatum, & vnum malum ad exercitium habet.* But I can find no such words in any *Gregories* works, not in *Nazianzens*, not in *Nyssens*, not in *Gregorie* the Great.

d *Lib.* 2. *sent. d.* 11. *a.*

Your e *Waldensis* disputing about Transubstantiation, alledgeth these as the words of f *Austin*, *Nec credendum est quod substantia panis vel vini remanent, sed panis in corpus Christi, & vinum in sanguinem conuertitur, solummodo qualitatibus panis & vini remanentibus*: Neither must we beleeue that the substance of bread and wine remaineth, but the bread is turned into the bodie of Christ, and the wine into his blood, the qualities of bread & wine remaining onely. But I can neither find such words, nor any such Treatise among S. *Austins* works.

e *To.* 2. *de Sacramen. cap* 83.

f *Lib.* 3. *de corpore & sanguine Domini.*

The same g *Waldensis* prosecuting the same argument, alledgeth these as the words of *Beda* in a Treatise *de mysteriis Missæ*: *Ibi forma panis videtur, vbi*

g *To.* 2. *de Sacram. cap.* 82.

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vbi ſubſtantia panis non eſt: There the forme of bread appeareth, where the ſubſtance of bread is not. But I can neither find theſe words, nor any ſuch Treatiſe among *Bedaes* works.

h *Lib* 1 *de Purg. cap.* 6.

Your h Cardinall *Bellarmine*, for proofe of Purgatorie, alledgeth theſe words of S. *Auſtin*, *de Ciuitate Dei*, *lib.* 21. *cap.* 24. *Tales conſtat ante iudicij diem per pœnas temporales, quas eorum ſpiritus patiuntur, purgatos, æterni ignis ſupplicijs non tradendos*: It is certaine that ſuch men being purged with temporall paines which their ſoules ſuffer before the day of iudgement, ſhall not be committed to the torment of euerlaſting fire. But there are no ſuch words to be found in the printed copie at Friburge *An.* 1494. nor in that of Antwerp 1576. nor in that of Paris 1586. nor in that of Baſil 1596. nor in any written copie that I can heare of, either in the Vniuerſitie Librarie at Oxford, or elſewhere.

m Proemiall Annot. before the Bible, tranſlated by them into Engliſh, printed 1609.

Your m Dowiſts to proue *Tobith*, *Iudith*, &c. Canonicall, alledge *Concil. Florent. Inſtruct. Armen. Decret.* 7. But there is no ſuch Decree to be found in any Edition of the Councels.

n *Lib de Ro. Pont. part.* 1. *cap.* 1. *pag.* 22.

n *Iſiodorus Moſconius* the Vicar generall ſpoken of before, to ſet out the greatneſſe of his Pope, tels vs in ſober ſadneſſe, that *In Conc. Nicæno, tempore Conſtant. mag. fuit terminatum, quod ſolum Rom. Pont. nomen Pater patrum competeret, & Papæ nomen alijs non conuenire*: It was decreed in the Councell of Nice, in the dayes of Conſtantine the great, that the title *Father of fathers*, ſhould be giuen to the Biſhop of Rome only, and that no man ſhould be called Pope but he. Yet there is no ſuch Decree to be found

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in any Edition of the Councels.

The same o Monsieur, handling the same argument, tels vs, that *In Concil. Africæ legitur quod eo nomine Principis Sacerdotum solummodo Papa vteretur*: It is read in one of the Councels in Africa, that the Pope onely should be cãlled Prince of priests. Yet there is no such thing to be seene in any of the Councels of Africa, which are in any Editions of the Councels.

o *Ibid pag. 23.*

Your p S. *Tho.* of *Aquin*, to proue that your Pope hath an vniuersall soueraignty ouer the whole Church of Christ, affirmes, that in the Councell of Chalcedon it was decreed thus, *Si quis Episcopus prædicatui infamis liberam habeat potestatem appellandi ad beatissimum Episcopum antiquæ Romæ, quia habemus Petrum patrem refugij, & ipsi soli libera potestate loco Dei sit ius discernendi Episcopi criminati infamiam, secundum claues à Domino sibi datus:* If any Bishop be defamed, let him appeale freely to the Bishop of Rome, because we haue *Peter* for a father of refuge, and he alone hath right with freedome of power in the stead of God to iudge and trie the crime of a Bishop defamed, according to the keyes which the Lord did giue him. But there is no such thing to be found in the Councell of Chalcedon, in any Edition of the Councels.

p *Opusc. contra errores Græcorum.*

This q Saint of yours, to proue that one Bishop is subiect to another Bishop, *etiam iure diuino*, by Gods law, alledgeth these as the words of one of the Councels kept at Constantinople, *Veneramur secundum Scripturas &c. sanctissimum antiquæ Romæ Episcopum primum esse & maximus Episcoporum*: We de-

q *In 4. sent. d. 24 Act. 2. q. 3.*

define, according to the Scriptures, that the most holy Bishop of Rome shall be the first and greatest of all Bishops. But that any Councell of Constantinople did define that by Scripture, the Bishop of Rome was the greatest of all Bishops, it is not to be found in any Edition of the Councels.

r *Lib* 1. *de Cont. cap* 19. *& lib.* 2. *cap.* 11.

Your r Cardinall *Bellarmine*, to proue that your Popes Legats sat as Iudges in the generall Councel of Chalcedon, tels vs that *Ipsi sententiam definitiuam proferunt in Dioscorum nomine Papæ & totius Concilij Act.* 3. *his verbis*, *Sanctissimus ac beatissimus Papa caput vnauersalis Ecclesia Leo, per nos Legatos suos, sancta Synodo consentiente, Petri Apostoli præditus dignitate, qui Ecclesiæ fundamentum, & Petra fidei, & cœlestis regni Ianitor nuncupatur, Episcopali dignitate Dioscorum nudauit, & ab omni sacerdotali opere fecit extorrem:* They in the name of the Pope and the Councell, deliuered the definitiue sentence against *Dioscorus*, euen in these words, Action 3. The most holy and blessed Pope *Leo* head of the vniuersal Church, by vs his Legats, with the consent of the holy Councel, being endowed with Saint *Peters* power, who is called the foundation of the Church, and rocke of faith, the Porter of heauen gates, hath deposed *Dioscorus* from his Bishoprike, and restrained him from all priestly functions. Yet there is no such definitiue sentence to be seene in any action of the Councell of Chalcedon, wherein *Leo* is called Head of the vniuersall Church, or said to be indowed with S. *Peters* power; or wherein *Peter* himselfe is called the foundation of the Church, or Porter of heauens gate.

FINIS.

Indices librorum prohibitorum . 5 . purgandorum . 7 .
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